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S E R M O N

P R E A C H E D

At the EVENING-LECTURE

In the OLD JEWRY,

On SUNDAY, November 30, 1755,

On OCCASION of the

DREADFUL EARTHQUAKE

At LISBON, Nov. 1, 1755.

By CHARLES BULKLEY.

L O N D O N :

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 EZEKIEL xxvi. 17, 18.

How art thou destroyed, that wast inhabited of sea-faring men, the renowned city, which wast strong in the sea, she and her inhabitants, which cause their terror to be on all that haunt it? Now shall the isles tremble in the day of thy fall; yea the isles, that are in the sea shall be troubled at thy departure.

I Hope we are all of us come together this evening, in a disposition to consider that melancholy and most dreadful event, that has lately happened in a neighboring kingdom, not merely as a matter of curiosity and astonishment, but as an awful dispensation of divine providence, to be most seriously, and with the utmost solemnity of spirit, attended to, and the right improvement of which may be productive of the most important effects. When some one only of our acquaintance is removed from amongst us, into the world of spirits, especially if it be by a sudden unexpected stroke of death, we look upon it as altogether un-

natural and unbecoming, not to have our minds piously and tenderly affected with the thought of it. We immediately discern it to be an occurrence adapted to make the most useful impressions upon the heart, if the voice of providence in it be but duly and happily seconded by our own devout and serious meditations. But alas, what is the sudden death of one or two of our acquaintance or neighbors, our fellow-citizens or our countrymen, when compared with that calamity, the thought of which seems now almost wholly to possess our minds! that calamity, which has involved a once renowned, opulent and spacious city, together with thousands and ten thousands of its inhabitants, of every rank, sex, age, form and character, in instantaneous ruin! Here is a scene, that seems to obliterate the very remembrance and idea of every private woe! A scene, the horrors of which our imaginations in vain attempt to conceive! It must therefore be beyond the utmost powers of language to express them. How happy an event, nevertheless, tremendous as it is in itself, will it prove for the inhabitants of this city, if that reformation and amendment, which the stated means of religion, and the former admonitions of providence have hitherto been unable to effect, should at length be brought about, by this repeated, loud, alarming voice of heaven. What a lively, extatic pleasure must glow

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in the virtuous breast, could we form only some probable apprehensions, that consequences, like these, would result from it. But how great our carelessness and inattention, with respect to every thing of a serious and religious nature! How strong the inclination in many to exclude, as much as they can, a divine providence, from having any concern or agency in the events of the world; undermining, by this means, the very principle, upon which a practical and moral improvement of them must be founded. On these accounts we have reason, I fear, not to be very sanguine in our expectations of this kind; but to entertain them, rather with great allowances for an almost total disappointment. Let who would not willingly contribute his part towards rendering this awful catastrophe effectual for answering such important purposes as these, animated only by the possibility, that his endeavors, in conjunction with other attempts of the like nature, may meet, at least, with some partial success? It is with this view, that I have chosen now to discourse to you, upon those words of the prophet Ezekiel, which have just been repeated, and which seem so naturally descriptive of this dire calamity. In relation to which there are two observations, which immediately offer themselves to our consideration, and which therefore, with their proper

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proper improvement, I intend to make the subject of our farther reflections.

First, that, whenever any calamity of this or of any other kind befalls a city, the providence of God is to be acknowledged as the origin and cause of it.

Secondly, that every such calamity is to be considered by the surviving inhabitants of that city, by all the members of that country or kingdom to which it belongs, and by every neighboring state or kingdom, as a signal, given by the supreme governor of the universe, and intended to remind them of the necessity of general reformation and national repentance as the basis of national prosperity, and of the punishment that must certainly ensue upon continued obstinacy and impenitence.

First; when ever any such calamity befalls a city, the providence of God is to be acknowledged as the origin and cause of it. It was a very ancient belief, that there were two self-existent and independent principles or powers, to whose separate agency the various events of the world were to be ascribed; the one of which was supposed to be the author of all evil, and the other of all good. It was thought, that the actual appearance of things and the real state of the world could

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not be accounted for, but upon this hypothesis. It is to be presumed, that the several philosophers and others, embracing this opinion, ascribed every thing, which they themselves thought good, to the good being; and every thing, which they themselves thought evil, to the evil being. But, whether they all agreed in determining, what to call evil, and what to call good, may justly be questioned. So that, whilst they concurred in the general principle of two independent and governing powers in nature, they differed, in all probability, very widely, in their particular application of it. What one would impute, under the notion of its being an evil, to the evil being; another, under the notion of its being a good, would naturally ascribe to the good one. Nay, the very same person, adhering to this hypothesis, would, according to his different views of one and the same event, be determined to impute it to the one or the other of these supposed ruling powers. At first, what appeared to him a most lamentable evil, and consequently such an event as ought to be imputed to the evil genius of nature, he might, upon experience and farther reflection, be convinced was a real good. By virtue of his own hypothesis, therefore, he must be obliged no longer to impute it to this evil being, but, on the contrary, to that kind and gracious power, which he supposed to have an equal share in the government

ment of the universe. And thus an hypothesis, the very design of which seemed to have been, to distinguish the various appearances and events of the world into their proper classes, and to derive them, with the greatest accuracy, from their respective authors, in reality confounded every thing. Nor can there be any necessity for such an hypothesis, on account of that mixture of good and evil, which we observe in nature. The established general tendency of things is evidently to happiness and good. Those events, which have most of the contrary appearance, may yet not be evils upon the whole, and when compared with all the good consequences that are to flow from them. However calamitous and distressing, therefore, for the present, still we may, with the utmost consistency, ascribe them to a perfectly good and unerring providence. Is it not universally allowed, to be altogether incongruous with that just concern, which a parent ought to have for the welfare of his child, and to be the certain indication of a foolish softness and effeminacy of nature, not to inflict upon him those severities, which, however disagreeable at present, he well knows, will be productive in the result, of the happiest effects. Where then can be the difficulty of concluding, that seeming rigor in the dispensations of divine providence may be real benevolence? Are not we as likely to mistake in our rash and hasty censures

censures, the views of heaven, as a child, to misinterpret, for the present, those restraints and seemingly severe injunctions of a parent, which he himself will afterwards see the highest reason to applaud? Why then may we not be fully justified, in the eye of cool impartial reason, whilst we ascribe even the most calamitous and distressing scenes of human life, to that one supreme Lord and Governor of the universe, who gives us "rain from heaven and fruitful seasons," "filling, our hearts with food and gladness." And indeed, tho' that mixture of good and evil, which gave rise to the above mentioned opinion, must needs be owned as an indisputable fact, yet what kind of a mixture is it? a mixture not of confusion and incoherence, but of mutual dependance and relation. So that the apparent constitution and frame of things necessarily leads us to look upon the several productions and operations of nature, as parts of one and the same plan; not all of them indeed equally comprehended by us, yet so connected with each other, that we cannot but suppose them to proceed from one common origin, to be the contrivance of one and the same intelligence or designing mind.

But after all, the error, which seems most likely to prevail in our day, is that of contenting ourselves, absurdly, with ascribing the several events and occurrences of life, to cer-

tain general natural and established laws, exclusively of a divine and super-intending agency. I say, absurdly, because in truth these terms must either mean the providence of God, or else can absolutely have no meaning at all, when made use of in order to specify the efficient cause of any appearances in nature. For did ever any one seriously think of ascribing the productions of art to the rules of art, and not to some designing artificer proceeding according to those rules? Yet would not this be at all more ridiculous, than it is, to impute the phenomena of the world to certain uniform and stated laws, operating without the direction and agency of a super-intending Deity.

And thus much for the illustration of the first particular. Before I go on to the second, I chuse to mention those reflections, which naturally and immediately arise from what has so far been insisted upon. And,

First, if the providence of God is to be thus speculatively acknowledged, as concerned in the calamities which befall a city or a people, it ought undoubtedly to be acknowledged likewise in temper and affection, by those who suffer under the weight of them. And what is the temper that naturally corresponds to such a belief, to the persuasion, that a divine and most benevolent providence

is really the source of these events, but a patient humble resignation of mind to the will of heaven? This may be thought a very hard lesson for those, who by one unexpected terrifying stroke have been reduced at once to the greatest embarrassments and distresses in their worldly circumstances. And in some respects we may allow it to be so. But it can only follow, that it is a temper, which they should be so much the more ambitious to acquire. Nor is it at all expected, by the kind and merciful author of our being, who "knows our frame", who is perfectly well acquainted with the passions and affections that he himself has interwoven in it, that we should be altogether insensible to calamities of this kind. Nay, where others, in whose welfare we are most nearly interested, must necessarily have a very large share in our disasters, it is virtue itself, to be tenderly affected on their account. But then this very spirit of benevolence thus possessing our own minds, will naturally dispose us to be upon our strictest guard against indulging to any such harsh reflections upon the providence of God, as may seem to affront that character of perfect goodness which we profess to adore. This supreme goodness we cannot but reverence and love, in proportion to the benignity of our own dispositions. "By this", says Saint John, "we know, that we love the

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" children

“ children of God, if we love God and keep
 “ his commandments.” His meaning is,
 that, if we find in ourselves a chearful incli-
 nation to observe the divine commandments,
 out of love to that supreme Deity whose
 laws they are, and from a firm persuation,
 that they are, in the best manner, calculated,
 for promoting the general welfare and hap-
 piness of his creatures ; such a principle of
 obedience must necessarily imply, and in-
 volve, in the very idea of it, the generosity
 and benevolence of our own affections. Thus
 closely are the dispositions of virtue and piety
 connected with each other. And reverential
 humble submission to the divine will, is not
 only a most important, but at the same time
 so necessary and inseparable a branch of piety,
 that in proportion to our love of God will be
 assuredly our devout and chearful resignation
 to the order of his providence. For what is
 the foundation of our love to him, but the
 perfect goodness of his nature ? And if this
 be indeed the character of supreme divinity,
 is it possible, that there should, even in the
 minutest part of his universal government,
 be any thing really mischievous or malignant,
 any thing that has not, upon the whole, a
 tendency to good, and in which, therefore, a
 good man must not be disposed, in conse-
 quence of his own benevolence, intirely to
 acquiesce ? From all which it appears, that
 submission

Submission to the will of God is so far from
 being an arbitrary law imposed upon us, in
 direct contradiction to the feelings of huma-
 nity, that it immediately springs from that
 benevolence, of which we may safely ven-
 ture to affirm, that had it not been natural
 to mankind, the world must long e're this
 have suffered under calamities inconceivably
 greater, than any, than all together, that
 have as yet arisen from the shocks and
 convulsions of material elements. In the
 midst of these external evils the mutual be-
 nevolence of man to man has supported the
 life and vigour of society. But had man
 been by nature savage and inhospitable, had
 he been in the constituent and original tem-
 per of his mind, as inexorable as the winds
 and waves; had prayers and tears, had cries
 and groans no more effect upon the heart of
 man, than upon the raging tempest, the
 devouring flames, or the trembling earth,
 where must have been our remedy or re-
 port? How far the consequences of the late
 calamity may extend, how extremely di-
 stressing it may prove to numbers in this city
 and kingdom, especially when we consider,
 how many other places the shock has been
 very dreadful, besides that, where it spent
 its utmost rage, it is impossible as yet to de-
 termine. I may now very probably be speak-
 ing to many, who, on account of it, will
 stand

stand in need of every motive, that can be urged, to cultivate in their own hearts a devout and humble resignation to the measures of providence? Let me therefore observe, that such a disposition is one of the best means, that can possibly be prescribed, for extricating ourselves out of those difficulties that make it necessary. It keeps the mind in full possession of itself, and in a capacity for attending, with calmness and diligence, to the methods, by which we are most likely to procure our own relief, or that of our dependants or friends. Not that we can, even in the use of these certainly promise to ourselves that success, in life, or recovery from misfortunes, which we may innocently wish for, but not prudently count upon. It pleases God sometimes to inflict upon the best of men, those calamities from which they never find a deliverance here. If, therefore, when they first befall them, they indulge themselves in an imprudent and presumptuous confidence, that they shall, even in this world, be freed from them, their affliction will probably be growing heavier and heavier every day, through the additional weight of baffled and disappointed hopes. Happy therefore the man, who can maintain a contented mind amidst all his troubles, having, at the same time, a just apprehension of the uncertainty of being ever released from them,

whilst

whilst here on earth. But the endeavoring to support the vivacity of our tempers by an assured confidence of triumphing over present misfortunes, even in the present life, otherwise than by the prevalence and superiority of our virtuous affections, must needs be a dangerous, tho' perhaps, for a while, a pleasing artifice. Prospects, indeed, of better days, and higher enjoyment, the mind of man will naturally indulge; and "rejoice" we must "in hope:" but let it be in that hope which "is sure and stedfast, which enters into that which is within the veil," which carries us far beyond this comparatively dark and perplexing scene of being, and wings its lofty flight into the regions of immortality.

But, Secondly, though the calamities, which befall a city or a people are to be considered as the effects of a divine agency, and are consequently designed to answer the most gracious purposes, yet still they are calamities, for the present grievous and distressing, how plentifully soever the "peaceable and joyful fruits of righteousness" may hereafter be reaped by those who are exercised with, and justly improve them. Still, therefore, we are to cherish in our minds the greatest tenderness and compassion towards those, who suffer under these awful dealings of providence.

providence. Many there may be in this assembly, who will have it in their power to direct, relieve and assist those, either in our own or in a foreign country, who by this deplorable calamity have been involved in various difficulties and sorrows. And who would not glory in being of the number, in having an opportunity to administer reviving comfort to those, who have been thus astonished and amazed at their own misfortunes? Even under the government of the Roman emperors, severe and arbitrary as it was, it should seem, from several instances recorded in Tacitus, that it was customary, when any of the subjects of it, as was frequently the case, suffered by terrible and desolating earthquakes, to remit, out of pure compassion and clemency, for a certain term of years, what was due from them to the Roman treasury, as well as by other means to soften and mitigate their distresses. But should nothing of this kind be in our power, yet the encouraging in the mind itself such a humane and compassionate temper, upon this occasion, will be a most useful part of moral discipline. It will invigorate the generous affections of our natures, and prepare us for embracing, with greater cheerfulness and alacrity, such opportunities as may hereafter occur, for the actual succour of the sorrowful and afflicted.

Thirdly, if we are to acknowledge the hand of God in those evils or calamities that befall a city, we ought certainly to acknowledge it likewise, with the greatest thankfulness, and the devoutest praises, in the stop that is put to them. It appears very probable, that there are some countries, which, by the very nature of their climate, are much less liable than others, to those violent concussions and agitations of the earth, which never fail to be attended with the most dreadful scenes of desolation. And from the natural history of our own it should seem, that in this respect, as well as in so many others, the "lines are fallen to us in pleasant places, and that we have a goodly heritage." And no doubt but every method that human wisdom can suggest, will be taken towards rendering the inconveniences, difficulties, losses and disappointments arising from this late calamity, that has involved one famous city in total ruin, and not been lightly felt in several others, as tolerable as may be. But are our obligations to a divine presiding providence at all the less, on account of such considerations as these? Forbid it, heaven, that we should once entertain the thought! For what are means, what are the powers and laws of nature; what is human fore-

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fight and sagacity ; what, I say, are these, but so many effects of a divine providential energy continually upholding the frame of all created beings, whether material, animal, or rational ? The powers of nature, and the faculties of our own minds, are to be prudently and industriously applied, for the safety ornament and delight of human life. And there is a natural pleasure and satisfaction, arising from the investigation of the various elements and materials, of which this world of ours is composed, and in tracing out their several properties and effects. But neither our prudence, nor our knowlege, are to intercept those fervent praises and adorations, which must be eternally due from all created intelligences, to the first efficient cause, and sovereign agent. And how unenlivened and despicable must be the pleasure, which can result from recounting merely the external, visible, secondary means of our safety, compared with that heart-invigorating joy, which will attend the pious and affectionate acknowledgement of our obligations to a supreme and designing cause, of infinite goodness and mercy ? How noble an employment of our most exalted powers, to be depositing every fresh instance of this divine, unwearied goodness towards us in our memories, to be most gratefully recollected,

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Thus then we have endeavored to give you some account of that temper and disposition of mind, with which we are to acknowledge a divine providence, as concerned in those calamities which befall a city. And I would now go on to the

It is a maxim of the scriptures, and founded upon eternal truth, that God “does not willingly afflict the children of men;” that is, not for the ostentatious display of his own uncontrollable sovereignty, a view infinitely remote from the absolute perfection of the eternal mind; much less for the sake of inflicting upon them vexation and

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misery.

misery. And from hence it seems undeniably and necessarily to follow, that the late dreadful calamity, which has so much alarmed our spirits, must have been providentially intended, so far as relates to ourselves, and others in the like situation with us, as a most solemn, affecting call to consideration and amendment ; intended to rouse our lethargic minds, and to revive amongst us the dying principles of virtue and religion. Men of giddy thought and haughty imaginations, who can scarcely form the idea of any thing more important than themselves, may perhaps be ready to think, that this is an event too remote from our part of the world ; and the effects of it with respect to ourselves in general, too trivial, how grievous soever to the immediate sufferers, to be regarded in any religious or moral view. They may think, that they have sufficiently answered the design of it, when they have attended to it with a tolerably grave and decent countenance, as the somewhat serious tale of the present hour. But, I hope, this is not the view in which it will be generally considered. For if lighter sufferings and more distant alarms are over-looked and disregarded, merely on account of their distance, and their less alarming nature, what can we more naturally expect to follow,

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follow, in the counsels of unerring wisdom, than some still more calamitous and dreadful stroke? Whereas would we be so "wise for ourselves", and so ingenuous in our tempers towards the great governor of the universe, as thankfully to regard and most seriously attend to these gentler chastisements and more distant warnings of his providence, and by their means effectually "learn righteousness," we might entertain the comfortable hope of averting the farther tokens of his displeasure, and of establishing ourselves as the "praise and glory of the whole earth". And yet it is to be feared, that many, instead of making this personal application, and moral improvement of so awful an occurrence, will be rather disposed to pass an uncharitable, rigid sentence upon those, who have perished in the ruins of their fallen city; and to conclude, that nothing but the peculiar enormity of their crimes could possibly have exposed them to such a stupendous fate. But surely, to candid and generous minds, it must be extremely shocking to think of deciding thus peremptorily and severely upon thousands at once. And if, when only eighteen persons were killed by the fall of a tower at Jerusalem, our blessed Saviour thought proper to caution his hearers in the most solemn manner

ner against putting any such construction as this upon the event, what may we suppose would be his language, upon the present occasion, were he now dispensing the "word of life" amongst us! how full of indignation against the rash, presumptuous censurer. And what is the direct and natural tendency of passing our judgment, in this manner, upon the character, either of those whose lives have been destroyed by this desolating earthquake, or of the people in general, in whose country it has happened, but to lead us into a groundless, vain conceit of our own superior merits as a nation, and thus to render us still more thoughtless and secure in the practice of that iniquity, which, if persisted in, will of itself alone prove our utter destruction. According to the established order of God's moral government this has been the fate of many other nations, whose own iniquities, without the intervention of any external calamity, have brought on their absolute and irrecoverable ruin. Nor shall we come much nearer to a just and proper improvement of this great, astonishing catastrophe, if we busy ourselves only in curious inquiries concerning any farther events, which it may prognosticate or presage. It was very frequent indeed among the heathens of old, to look upon the more surprizing
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and uncommon occurrences of life, or appearances in nature, and upon earthquakes in particular, as omens of some considerable and interesting revolution to take place, with respect to the states and kingdoms of the earth. But whilst we affect so much to despise their religion and morality, let us not imitate their superstition. What natural connexion is there between the shaking of the earth and the death of a monarch, for instance, or the loss of a battle? And, if there be no natural connexion between these events, the connexion of them in our minds must be altogether fanciful and arbitrary, unless we will pretend to an immediate inspiration from heaven assuring us of the truth of it.

It remains then, that we cannot wisely, rationally, or usefully consider this calamitous occurrence in any other light, so far as relates to our own concern in it, than as a most solemn, awful admonition given us by heaven itself, and designed to awaken our languid powers, to put us upon serious thought and calm reflection, to excite us to a most diligent consideration of our ways, and thus to promote amongst us a more vigorous and resolute adherence to those universal laws of moral purity and righteousness, the observance of which prevailing throughout a nation, is
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not only its greatest glory, but likewise the surest pledge of its prosperity and welfare. And that it is an event adapted for answering with singular efficacy such purposes as these, will appear from the following considerations :

In the first place, it is an event peculiarly well fitted to remind us of a divine power presiding over this world, and having an absolute dominion over all the parts and elements of nature. I say to remind us of such a power; because we must be previously convinced by other arguments, by arguments drawn from the regularity, order and stated appearances of the world, of the existence of such a power, ere we can think of ascribing this or that particular event, whether adverse or prosperous, to his influence and agency. This will appear very evident from our recollecting only, in what manner we should propose to discourse or argue with one, who should profess himself an atheist, in order to convince him of the being of a God and the reality of a divine providence. Should we appeal, for the proof of these, to the devastations and miseries of war, to plagues and pestilences, to contagion and famine, to conflagrations, tempests, whirlwinds, or earth-quakes, and not rather to the uniformity, comeliness, beauty and established order of the visible world.

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world. Still, however, it is undeniably certain, that we may be convinced, even by such demonstrative evidence as this, of a divine power governing in the world, presiding over all its events and directing all its affairs; and yet, thro' the influence of habitual levity, vanity, and thoughtless pleasure, live in an almost continued forgetfulness of a truth so interesting, and an estrangement of mind and affection from this supreme and most adorable creator of the universe. And when this is the case, can we possibly conceive of any thing more naturally fitted, more directly adapted to cure so fatal an inattention, as those surprizing and deeply calamitous events, which, in consequence of our former convictions, we are necessarily led to ascribe to a divine power, and which therefore we cannot but conclude, must carry in them a most important and awful meaning? It is no objection to this kind of reasoning, as applied, upon the present occasion, that earth-quakes are not, properly and strictly speaking, miraculous. Tho' upon the whole they are uncommon events, yet have they so frequently happened, and such probable causes of them have been by naturalists assigned, as to forbid our looking upon them in that light. Great and alarming as has been that, which is now fresh in every one's thoughts, many of the like nature have happened in

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former

former times, by one and another of which intire cities, with their numerous inhabitants, have been instantly swallowed up. Tacitus, in particular, mentions one, which laid in ruins twelve famous cities of Asia. And there were some circumstances attending it, which were happily wanting in the late dreadful earthquake at Lisbon. That which he speaks of happened in the night. And it so affected the open plains, that, instead of affording any retreat or safety to the astonished inhabitants, they were places of equal danger with the cities themselves. But tho' events of this kind are not properly speaking miraculous, it plainly appears from experience, that they are surprizing enough to strike us, for the present at least, into the deepest attention. And to whatever natural causes we impute them, this, as has been already observed, is not in the least inconsistent, with ascribing them ultimately, as in reason we only can, to the supreme agency of a creating Deity. So that they are properly speaking the voice of God to man, to forgetful, unthinking man, reminding him, in a manner peculiarly solemn and affecting, of that sovereign lord of nature, to whom he owes his life and breath, all that he now enjoys, and his capacity for everlasting bliss, whom therefore he must be under infinite obligations

obligations to please and obey. It is the voice of God, reminding us of his universal providence, and of that irresistible power, by which he is enabled to inflict the severest punishments, either here or hereafter, upon the disobedient and perverse; punishments of the very same kind and nature, if these are the most likely to impress our minds, with that terrible calamity, which has now so much alarmed us. What, if by our situation on this earthly globe, we may seem to be more secured, than some other countries, from such a desolating event? Providence has already given us sufficient intimations, that even by the operation of natural causes, our houses, our towns, our cities, may be in an instant destroyed, by the trembling of that earth on which they stand. But, what if no such natural causes should subsist? Cannot that almighty being, who first formed the earth out of nothing, shake it, without their concurrence, at his pleasure, and, in any particular part of it whatsoever, cause it to become to its inhabitants a pit of destruction? But,

Secondly, That dreadful calamity, which has now laid the city of Lisbon in ruins, destroyed its stately edifices, its pompous buildings, its storehouses, with all their
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treasures,

treasures, and such a prodigious number of its inhabitants, with all their views and purposes, their expectations and their hopes, their amusements and delights so far as relates to this earthly scene of being, is surely an event directly calculated to excite the most useful reflections upon the comparative vanity of all worldly pursuits, riches, honors, distinctions, pleasures. These are the great rivals of religion and virtue. But in what a contemptible light must they appear, when we consider them as being continually exposed to such a sudden and tremendous destruction as this. “ Behold
 “ the Lord maketh the earth empty, and
 “ maketh it waste, and turneth it upside
 “ down, and scattereth abroad the inha-
 “ bitants thereof; and it shall be as with
 “ the people, so with the priest; as with
 “ the servant, so with the master; as with
 “ the maid, so with her mistress; as with
 “ the buyer, so with the seller; as with
 “ the lender, so with the borrower; as
 “ with the taker of usury, so with the
 “ giver of usury to him. The land shall
 “ be emptied and utterly spoiled, for the
 “ Lord has spoken these words.” Thus it is, that all worldly distinctions have been, are, and may be leveled, as in a moment. Nay, thus it is, that they certainly will be leveled; and that very speedily too, by
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the great destroyer, the stern, inflexible "king of terrors" death. Who then would be anxiously solicitous about them? Who would be vain, insolent or assuming, on account of life's most splendid honors? Who would forfeit his integrity for an hour, in order to possess its riches? What rational, immortal creature of God would not blush to think of preferring its uncertain, short-lived pleasures, to those of the mind, the pleasures of reason and virtue, of piety and goodness? These are the joys of angels now; and they alone can constitute our felicity, when "the moon shall be confounded, and the sun ashamed; when the earth is utterly broken down, clean dissolved, and moved exceedingly; when it shall reel too and fro like a drunkard, and shall be removed like a cottage, and the transgressions thereof shall be heavy upon it, when it shall fall and not rise again."

The E N D.

E R R A T U M.

Page 8. line 2. for *seemed* read *seems*;

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